[227 cont.]
had been successful in seizing Khiva. But unfortunately they did not even start toward the realization of the end proposed by Erali. The reason for this inaction was no doubt the insufficiency of the troops they could have opposed to the forces of Kaip and his father together.

Prince Maksiutov, the captain sent at that time from Orenburg to the Little Horde, wrote in his reports that Nurali Khan and his brothers were preparing to march against Khiva and convoked an assembly of the people who approved of the plan. But when a khoja, who as a kind of saint had been asked for a blessing for the success of the expedition, forbade them to make war against the Khivans, they obeyed him. The Middle Horde then suffered from the last exertions of the Dzungars. In 1754 they found themselves so harassed by the latter that a large number of Kazaks of this horde asked the government to allow them to pass their women and children over the Russian lines if they could not be allowed this permission themselves. Some of them went so far as to ask that they be granted lands on the border, where they promised to engage in agriculture and to build villages.

Such a guard would have been too unsafe, and it would even have been dangerous to allow the wives and children of the Kazaks to enter the forts. Thus the governor of Siberia was directed to pay no attention to [228] such demands (1). Shortly

1. Ukase of the Ministry of Foreign Affairs, 317, 1755.

after this, part of the Middle Horde once more asked to be received under the protection of the forts. This time, because of the remonstrances of Nepluev and also because it wished to treat the Kazaks favorably, the government allowed them to live as nomads near the Uisk line and directed that in case they were attacked they were to be allowed to cross within the Russian border, but with hostages taken from them to guarantee their peacefulness.

This favor, which was granted them at the end of 1756,

/219 cont./

844 Births take place under the same conditions as among the peasants in the remote corners of our fatherland. A midwife is present, who has recourse to rough methods in difficult cases, not infrequently causing the death of the woman in labor. On
553 the fifth day the child is given a name, usually by the midwife (it is usually the name of some object -- bridle, whip, vessel, cord, etc., in general whatever comes into the head). More rarely the name is given by the aksakal, and then it is given in memory of some well-known ancestor of the clan, or the name may be given by the mullah. In this case the children receive names of persons connected in one way or another with
852 Mohammed. Circumcision takes place in the fifth year. On
304 the occasion of propitious births the Kirghiz /Kazak/ do not
844 forget to arrange a feast and to celebrate this event.

764 Funerals are quite simple. The deceased is placed on the left side of the yurt (near the entrance) behind a partition of chiy grass, and couriers are sent through the villages with the news. All those acquainted in any degree with the deceased consider /220/ it their duty to visit the deceased without fail, since by this (according to Moslem law) the sins of the deceased and of the visitor himself are alleviated. The friends of the deceased who are his contemporaries make the ablutions, and for this they receive his clothing. The others usually weep loudly and express their condolences to his family. They wrap the dead in a white sheet (or silk) called "akhret" (i.e., "the end of the world," or the clothing of the other world) and fasten it with string at the head, waist, and feet. After this he is carried out of the village to an open place, laid on the ground in such a way that the face is toward the southwest (in the direction of Mecca), i.e., the head at the northeast, and the body not flat on its back but slightly on the side (on the
[782] shoulder). Here the prayer "dzhanata" (the liberation of the soul) is read in Arabic. The mullah usually asks: "was he (the deceased) without sin?" To which those present reply: "He was
[783] without sin." If he was sinful, the mullah proposes that the sins of the deceased be redeemed with livestock. Formerly this redemption went to the poor, but now it goes to the mullah.